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THE
MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

JULY, 1902

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THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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VOL. XXXIII.

JULY, 1902.

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WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

IT is estimated that the population of our world is 1,500,000,000, one billion being non-Christian, and only one hundred and fifty millions Protestant. Annually, Protestants are giving to foreign missions fifteen millions of dollars, to support a missionary force of 14,200 and 54,000 native assistants. The need how vast, the equipment how small!

A POLITICIAN of influence, Mr. Saburo Shimada, edits the *Kakushiu*, a paper which seeks to form public opinion in Japan. He states that "the English national character should be Japan's model, because they are practical, self-denying, self-contained, and full of self-respect, and when once determined on a course, nothing will turn them."

ANOTHER paper, the *Kyoiku Koho*, the principal educational magazine of Japan, writes thus on the "Great Defect of the Japanese Nation": "We lack will-power, and the resolution so frequently displayed by Occidentals, in refusing to turn aside from a great purpose, notwithstanding the presence of a thousand obstacles. We look for this in vain among us. Unless this defect is remedied, there can be no chance that

Japan will successfully compete with foreigners, in the region of mind or matter."

NO fact is more significant than to hear that Japan has been invited by China to take charge of much of her educational work. Prominent among the institutions of learning is the Agricultural College at Wuchang, formerly directed by an American and now given to the Japanese; also the military school at Hang Chou, taught entirely by them. They are also owning and editing influential Chinese newspapers, and translating much of the world's literature for China's students.

IN connection with the special united evangelistic efforts in Calcutta during the month of February, it is of interest to know that large audiences of thousands have gathered at various points; marked attention was shown by some standing an hour and a half while the truths of the Christian faith were unfolded by one and another. Silent witnesses to the truth in the form of leaflets and tracts were given out in connection with this series of meetings and have been scattered far and wide.

THERE are about 4000 families of Jews in Calcutta living often in great poverty, wretchedness, and ignorance. We are glad to learn that their evangelization has been laid on the heart of one of God's servants, who is to give her time exclusively to this work.

IT is with great pleasure that we announce Miss S. F. Gardner's safe return to her native land May 31st. Not only did a warm welcome await her, but prayer is offered daily for her speedy and entire recovery to health.

Miss Clara M. Beach also returned for her first furlough May 29th.

Both may be addressed at 67 Bible House.

IN EASTERN LANDS

JAPAN—YOKOHAMA.

PRESENT PRIVILEGES.

By MISS S. D. DOREMUS.

“**B**E sure to see other work beside our own, that you may better judge of the methods and results of our missions,” was the repeated advice of one of our most experienced missionaries before I left America. In pursuance of this sage request, I visited three typical schools for girls established in Japan, which no one doubts were the manifest outgrowth of long-continued mission work in this direction.

The one which ranks in priority is that known as the “Peeresses’ School,” in Tokyo, not alone because it is patronized by the Empress of Japan, but because the movement was inaugurated over seventeen years ago, and its results are so apparent they have led to imitation, acknowledged always as the highest stamp of success. Originally intended only for the daughters of the aristocracy throughout the Empire, it now admits girls belonging to families of wealth or other distinctions, who may pass the rigid examination deemed essential. As it is only a day-school, residents in distant parts of the Empire are accommodated in the homes of relatives or friends, while in some cases foreign ladies have opened boarding-houses, where young girls may be under careful supervision and protection.

A special permit must be secured before visiting this school, and it was therefore with a due sense of the privilege accorded me that I entered the grounds, tastefully laid out, and enclosing the only red brick building I have seen in Japan designed for a similar purpose. Its dimensions are on a scale sufficiently extensive to accommodate the five hundred girls who daily assemble there, and class-rooms, gymnasium, and playgrounds all betoken a thought for the highest development of Japan’s future wives and mothers. Doubtless the seats are more comfortably upholstered than in other schools, and one meets at every turn with evidences that the outlay is commensurate with the desire to make education in its best sense attractive. In no way have Western civilization and intercourse made a greater impression than in the introduction of active games for girls, such as tennis, basket ball,

and croquet, hitherto unrecognized by the Japanese, and a prettier sight cannot be seen than the graceful flitting to and fro on the playground of these merry students, whose joyous laughter resounds on all sides. The Kindergarten department is large and sunny, and here little boys of rank were seen seated by sisters or cousins, enjoying as heartily as American or European children the attractions of this fascinating induction into the great problems of future study.

Cordial greetings were extended by the Superintendents of the different departments, and eager questions were met with satisfactory responses and explanations, while specimens of drawing, painting, and sewing were displayed with pride. No one takes such deep interest in this project as the Empress of Japan, who personally visits and examines the classes with the greatest regularity.

Another promising school in Tokyo, known as the *Foshi Dai Gakko*, or University for Girls, under the management of Mr. Narusé, has just passed its first anniversary, demonstrating by its examinations that the latent ability of Japanese girls only awaited development. Mr. Narusé, a convert of missions, was formerly the pastor of a native Christian church in Niigata, and his constant intercourse with missionaries and subsequent visits to Western nations led him to see what a power women could become in the Empire if highly educated. Interesting many of the nobility in his far-reaching scheme, it became possible to plan buildings suitable for eight hundred girls, with grounds admitting extension suitable for double that number when the school has developed into a University in the highest sense. Here a large department for boarding pupils meets a necessity for girls living in distant parts of the Empire, to whom the capital seems the very centre of light and progress, and for whose advantages the parents are willing to pay liberally. In connection with the school, the Church of England is to make arrangements for the accommodation of twenty-five girls in a boarding-house under the direction of its missionaries. A similar boarding-house is to be started under St. Hilda’s Mission, the land for the purpose being readily leased by the Count Kabayama.

The third school of prominence is in Yokohama, and corresponds to our public High Schools in America, save that a nominal monthly fee for tuition is required. Here

four hundred students assemble in commodious wooden buildings of Japanese style, situated in one of the most charming locations Yokohama affords, with its picturesque bay and distant hills. A boarding department has recently been added to meet a necessity unanticipated in the incipiency of the movement.

Japanese requirements for the finished education of girls make it imperative that cooking, both native and foreign, shall form an important department of every government school, and no less is it essential that a professional mistress of sewing should teach the fashioning of all garments worn by women, including the manufacture of stockings, a difficult and intricate accomplishment. The teacher of etiquette is an essential force on every staff of professors, for to a nation devoted to ceremonial, as is the Japanese, the most rigid enforcement of time-honored custom is instilled from babyhood. Nothing is more astonishing to a foreigner than the ease with which tiny children make the necessary prostrations in receiving and dismissing guests, and the gracefulness of a bow depends largely on the practice of years.

Sumptuary laws in a modified form regulate the costume of all classes, even to the colors and designs of the material, and that which designates the student is a suitable garment of dark garnet hue, covering the kimona and obi (sash). Even the arrangement of the hair does not permit the changing taste of the individual, but the stereotyped regulation of custom denotes the age from child to woman, and at a glance a maiden or matron can be distinguished.

In all these educational institutions, equally with many another in Japan, religion is excluded, and here is the strongest plea for the continuance of Christian mission schools. My first remark after visiting the school where the daughters of the aristocracy are trained, was that our own dear girls at 212 Bluff were quite as attractive in appearance and as graceful in manner as they. No more hopeful work exists than that of our mission school, which has the honor to be the very first ever organized for girls in Japan. The sight of our graduates, now the wives and mothers in Christian homes, centres for light and blessing in a heathen community, offers inspiration for all time.

Realizing daily that alone through Christianity has woman been elevated to her present

lofty position, we have no right to deny that just this, and nothing short of it, shall serve as the highest development of heathen girls. Nothing but Christianity can prevent the universal prevalence of divorce for the slightest triviality and make a Japanese mother an honored centre in her family.

No more beautiful exposition of woman's place in the world was ever stated than that given by good old Mathew Henry in his comprehensive *Commentary*, written in 1682. Commenting on the creation of Eve, he adds: "She was not taken from Adam's head to o'er top him, nor from his foot to be trampled upon, but from his side to be his equal, from under his arm to be protected, and from out of his heart to be loved."

CHINA—SHANGHAI.

MY FIRST EVANGELISTIC TRIP.

By MISS ELIZABETH IRVINE.

WE left Shanghai by native house-boat for an out-station, Waung-ka-lo, to visit our Christians and inquirers. On reaching the ferry, about two miles from Bridgman Home, we were greeted by interested onlookers, who recognized us—my sister and myself and two Bible-women—and were interested in our journey; the faces were friendly and quickly pointed the way to our boat, which lay off at a little distance, ready for the out-going tide, which, with the wind, was favorable. This was my first experience on such a trip and every detail was full of interest.

As we arrived too late that night to get things set in order in our house, we remained on the boat. One characteristic of the Chinese life is that they do not get thoroughly waked up until the evening; then their tongues fly as fast as a weaver's shuttle. We four retired early, but slept little because of the noise and clatter outside, and wakened unrefreshed, but glad to be there.

The day after our arrival, we set out to visit some of the Christians. This is my first visit to this place and I am a very "honorable guest," and very highly favored to be a sister of Wing Sien Sang. Many are the congratulations offered and the comparisons made, for they think it very wonderful for two sisters to be together in the work. After a few remarks as to our pedigree, that we are "blood" sisters, children of the same father

and mother, the way is open to talk to them about the Saviour who came to save men.

We have opportunity to sow a little seed by the way, and are sure that our visit here will not be in vain, for the Lord has His prepared hearts everywhere. We visited the home of two sisters-in-law, one of whom is a believer and the other friendly, inviting us to come in. Here we met a heart already prepared, an old man of seventy years, who had just come in to chat a while. As our Bible-woman talked to him of the life hereafter, he said, "No one ever told me of this before," and every word seemed like bread to his hungry soul.

On the road we met a very old woman, and we stopped to give her a message, and though it was the first time she ever saw us, she manifested no curiosity about us or our clothes, but was interested in every word she heard, and asked questions about this new doctrine and received gladly the invitation to come in to prayers. Regularly night and morning while we were here, all the Christians in this immediate neighborhood met with us at prayers, and we were so glad to have this opportunity of giving them further instruction. Though believers, they are but babes in Christ and have not yet learned how to help themselves.

INDIA—ALLAHABAD.

THROUGH FIELDS AND HILLS.

By MISS EDITH H. MAY.

ON our way from Nuya to Karwi, Miss Clarke and I were obliged to spend the night at a junction, and as our train was standing there we decided to sleep in the car rather than in the waiting-room, and had a comfortable night. The sight on the platform would have interested you; there lay wrapped up in their chuddas, or blankets, between three and four hundred men and women spending the night under the stars, waiting for their train as we were for ours. The ticket collector told us they were pilgrims going to visit a shrine near Karwi. The whole country about is sacred, because it is said that Sita spent some days there.

Early in the morning we were wakened by the hubbub they were making getting their tickets. Feeling it too good an opportunity to be missed, we went out among them, distributing many leaflets and selling a number

of Gospels and books. The ticket collector, although a Hindu, proved a great help. He had bought a book from us the evening before, and he would say to the people, "Buy one of those books; they are good."

At last all our pilgrims were safely seated and our train started. We had entered a hilly country, and the very sight brought us new hope and courage after the dead level of our plains. As we approached Karwi the country became more fertile. At the station we asked for the house of the native catechist living at Karwi, and found it after a walk of a mile. We were not expected, and could see that our host and hostess were a little startled at seeing us invade their premises with luggage and bedding. We had hoped to go as far as the sacred shrine, but could find no conveyance, and were feeling rather disconcerted, not knowing how to proceed. Meanwhile our host drank his tea, recovered his spirits, and we also opened our lunch out in the court-yard and took some food.

Having become better friends, we told him we wanted to see the work in the village and hamlets near by; so he and his wife put on their best clothes and started out with us to visit the centres of his work. Finding that there was also a catechist connected with the S. P. G. Society in this field, we felt it would be best not to remain there even for two or three weeks.

Opportunity was given us to present the Gospel to a Hospital-surgeon, who, while still a Hindu, had been much influenced by Christian thought. He thought he could follow the teachings of Christ without accepting Him as his Saviour; so we turned very naturally to the third of John and spoke of the necessity of being born again. As I read the narrative it seemed to be all new to him, and before I had time to read the questions of Nicodemus he brought them all up. He seemed humble and tractable, and said that he knew God was teaching him, that he had long ago given up idolatry, that he prayed and God gave him definite help in conquering temptation; and he asked if all this was not the work of the Spirit of God. I felt that perhaps the main object of our going out there, was that we might have this interview with this earnest soul. But train time was drawing near and our hostess had prepared food for us, and we had to bid our friend good-bye.

HOME NOTES.

POSSIBILITIES.

RETURNING from inspecting our Missions in India, China, and Japan, I would emphasize the thought that the day for boundless faith has passed into one of satisfactory results. To have trained thousands of heathen girls into the fulness of Christian living and purpose is a priceless recompense for labor and self-denial. Just here we cannot stop or falter while much land remains to be possessed, and we realize that only two things limit our boundless possibilities — resource and reinforcement.

Jhansi, our youngest station in India, is practically almost virgin soil, for outside of the walled city of sixty thousand inhabitants there remains a community of railroad operatives and a native military occupation, comprising a mighty force. Our medical work opening, through grateful patients, many an opportunity for teaching women and children, with sinking hearts our physicians must refuse for want of help. We cannot shut our eyes to the thought that here, in an overwhelming sense, is a possibility.

All through India, as never before, is the realization that our orphanages and schools combined marshal a force against heathenism and degradation which needs only a persistent pressure to bring rich results.

And what shall we say of China and Japan emerging rapidly from conditions of an antiquated and soul-dwarfing past? Press forward is the only answer.

Do you ask a more personal question: "What shall I do?" Let me tell you how you can meet the first necessity—resource. The summer is an admirable time to sow seed in our direction. You are sitting on a cool, shady piazza in some restful spot with a chance acquaintance, chatting of the world's interests. Hand her one of our attractive leaflets, and thus introduce our work in a very natural manner, and with this good text furnish her with food for thought and possibly a gift. Or you may be working for our valued mission boxes, and a word of comment will draw out a response of the need of just such work in heathen lands, and here is your possibility. Our Union Society was built up by faith and personal influence. You little know the power of one, until you

try its efficacy. Speak the word in season, and do it now.

Then our second limitation, reinforcement, may be met in the same way. You may meet in your summer wanderings some attractive, consecrated young girl, whose heart is longing to do a work for the Master. Attract her attention to the inviting departments of work opening in the fold of our Union Society. Perhaps here she may find the life-work she has long been seeking, and it may be you set a wave in motion which shall touch countless souls who need the light of Christ's love. Will it be nothing to you in the great hereafter to have thus won many stars in your crown of rejoicing? It is the little word in season that is effective, and how twice blessed would it be, if it but added to our resource and reinforcement!

S. D. D.

UNSUSPECTED ASPECTS.

By CHARLES GORE, M.A., D.D.

(In Epistle to Ephesians.)

THE missionary obligation of the Church depends, no doubt, chiefly on the command of Christ. But it is made intelligible when we realize that Christianity is really a catholic religion, and that only in proportion as its catholicity becomes a reality is its true power and richness exhibited. Each new race which is introduced into the Church not only itself receives the blessings of our religion, but reacts upon it to bring out new and unsuspected aspects and beauties of its truth and influence. It has been so when Greeks and Latins and Teutons and Slavs have each in turn been brought into the growing circle of believers.

And can we doubt that now again, not only Indians and Japanese, Africans and Chinamen would be the better for Christianity, but that the Church would be unspeakably also richer for their adhesion, for the gifts which the subtlety of India, the grace of Japan, and the silent patience of China are capable of bringing into the city of God?

MASS MOVEMENTS IN MISSIONS.

MR. MOTT, who has so recently returned from his Eastern tour for the student volunteers, brings cheering word from the field.

"I come back with an optimistic view of the present position and outlook of Chris-

tianity in Asia. The facts clearly show that the religion of Jesus Christ is making greater progress in Japan, China, and India than at any other time in the history of these countries. This is true not only with reference to the illiterate masses, but especially as respects the educated classes. Some of the most remarkable mass movements in the history of missions are now in progress in all of these countries. I was sceptical concerning their genuineness prior to my recent visits, but after going out of my way to look into the matter with care, consulting not only with those leading these movements, but also with many who have been holding aloof and even criticising them adversely, I have become satisfied that, after making all allowance, these mass movements are, in the main, the work of the Spirit of God."

MISSIONARY PASSION.

THE first conscious thrill of the divine life in the soul of a man is a missionary passion born from above. If you find you have no interest in missionary work, before you criticise it, go to some quiet place of soul-communion with God and let Him criticise you, and you will discover that somehow or somewhere, even if that life was there, it has become extinguished. For your own soul's safety test your relationship to God by your interest in this great work.—*Rev. G. Campbell Morgan.*

OUTLINE OF STUDY.

AT the Interdenominational Conference held in Toronto, Ont., late in February, opinions were expressed strongly in commendation of the plan of the united study of Missions the past year, and in favor of its continuance. The Central Committee on the United Study of Missions desire to propose a course of lessons on India for 1903. They consider themselves very fortunate to have secured Mrs. Caroline Atwater Mason to prepare a text-book, similar to *Via Christi*. Mrs. Mason is a woman of fine literary ability and of practical experience in missionary societies. She has prepared a tentative outline for the work, which you will find subjoined.

LUX CHRISTI.

A STUDY OF INDIA, A TWILIGHT LAND.

A Preface, which shall state that this book does not plan to give the geography,

complete history, and scientific survey of India, which are in every encyclopedia and atlas. It is rather the purpose to give its national life, characteristics, tendencies, and habits of thought of the people, its external vicissitudes and circumstances being studied particularly in reference to its intellectual and spiritual development and status. The genius of the people, will, if possible, be in a measure portrayed, and its capacity for Christianity established. In the same way missions in India will be set forth on their large general lines, rather than in detail. India is conceived of as a land of twilight, not of gross darkness, as Africa, nor yet of clear light, as Europe.

List of Chapters.

- I. Thirty Dim Centuries.
1500 (?) B.C. to 1500 A.D.
- II. The Touch of Trade.
1497 to 1877. From the First Portuguese Trader to the Coronation of Victoria, Empress of India.
- III. The Touch of Love.
From the three Crosses of Saint Thomas's Mount, 635 A.D., to the Landing of Carey in Calcutta, 1793.
- IV. The Conquered People.
Their Social, Intellectual, and Religious Conditions.
- V. Anglo-Saxon Protestantism (A Century of).
- VI. The Christ-Light in India.

Points to be Added on Separate Pages.

A list of words commonly used in descriptions of India, with meaning and pronunciation.

A table of condensed statistical, historical, and other facts concerning the great cities.

An historical outline of the successive conquests and invasions of India.

Each chapter to be followed by special topics in history, literature, art, and architecture.

Copious bibliography. Excerpts from the Vedas, Zend Avesta, and Koran.

India illustrated by brief anecdotes and quotations from Kipling's poem "India" on the Queen's Jubilee.

Famine in India, specially treated in condensed form.

Appendix, giving denominational territory and general missionary statistics.

A map or maps.



THE GATEWAY AT THE BIBLE HOUSE, ALLAHABAD, INDIA.

FOR MISSION BANDS.

A FESTAL DAY.

By S. D. DOREMUS.

ONE bright morning there was a great stir in our Margaret Williamson Hospital, and the waiting-room of the Dispensary put on a holiday attire, gay with flowers and decorations. For was not one of our own Bridgman scholars, who had become a Hospital helper, to be married that day? And as marriage to all Chinese girls is the one great event of their lives, the very air was full of congratulations and smiles. Such a display of bridal gifts, all in brilliant glowing red, the marriage color of China, I never had seen before. There were red boxes, pails, and buckets of all shapes and sizes, looking as if the hand of the painter had just left them, and red china bowls and cups, daintily tied with ornamental red cord, a goodly array for the new home to be opened in the native city. Plenty of time could be given to their inspection, for Chinese etiquette requires a bride to be late for the ceremony, that she may not appear eager to leave the home she occupies as a maiden.

The toilette, too, is an intricate affair, needing the services of a trained expert, called the "Mistress of Ceremonies." First comes the all-important arrangement of the hair, an elaborate and painful process; for the fringe which adorns the forehead of every Chinese girl is considered too coquettish for a matron, and is pulled out, hair by hair, until the required shape and style is secured. Then a cord twisted in Chinese fashion is passed over the face to remove the downy hairs and make the skin shine like satin, and over the smarting surface paint and powder are artistically put on, until the standard beauty of China is displayed. Can you imagine that any greater suffering could have been invented in the service of vanity, and do you wonder that the bride martyr is glad to hide her tearful eyes under the thick red crêpe veil which falls half way to her feet? Not for the world would she confess to a pang, although many a woman admits that the torture made her ill, although she hastens to extenuate, "It is our custom, you see."

At last the "Mistress of Ceremonies" appeared walking backward, leading the bride,

arrayed in gorgeous garments, from the gold-embroidered red mantle, hired for the occasion, to the red shoes which covered her *natural* feet. Above all towered the high crown, weighing many pounds, adorned at the base with metal pins like large daisies in imitation enamel, and, above, a filagree gold border holding tall red pompons.

A red blanket marked the spot where the bride and groom must stand, and high chairs covered with red cushions where they were to sit. As both were Christians, the wedding service was similar to our own, and after it came the congratulations. The bride could not see the guests through her thick veil, so the "Mistress of Ceremonies" moved her hands up and down in Chinese fashion, the fingers of each hand meeting. Not a word is she to utter during the day, nor can she touch a morsel of the feast. When I congratulated the groom and wished him a happy home, he said slowly: "I do not yet recognize my wife. I had a middle man to choose her." How would you like that?

Then the feast was served at three tables, one for the bride and her friends, one for the missionaries, and in an adjoining room one for the bridegroom and his party. Oh! the Chinese dainties set out in tempting array! Fifteen courses, of sea-slugs boiled in rich sauces, pigs' bones dressed with syrup, bamboo chips stewed with meats, pickled black eggs buried in the earth a year before, candied watermelon seeds, sugar-cane and sweets, and many another delicacy suited to the Chinese palate. A modest repast was this, when we hear that etiquette often requires thirty courses. No wedding is complete without wine, but as none is given in our Mission, Dr. Reifsnnyder made a good substitute out of citric acid, sweetened to the most approved flavor.

As the day drew to its close the bridal party left for their new home, where a second feast was prolonged far into the night. And after all this punctilious ceremony the bride quietly slips into her place as the head of a new home, and life goes on much in the same way as it always has done, cares and joys mingling, and sorrows, too, not far off.

You see it is not very gay to be a bride in China, when she cannot say a word, nor touch the feast, but in silent grandeur imagines how each guest is enjoying the wedding. And yet every girl looks forward to that day with longing, and hopes that she will be the next happy bride.

MORE ABOUT THE CHILDREN.

By LOUISE H. PIERSON.

THE little children in India are very responsive and dear. A few days ago, after singing and speaking to a school-room full of little girls, I suddenly felt some one touch me from behind, and then a little brown arm slipped around my waist, and a little brown head was laid against my arm, and a pair of brown eyes looked up lovingly into mine. Dear little cheerless ones, their days of happy childhood are few, and some have none at all.

After the meeting was over we went to our conveyance some distance away, but not alone; we seldom do that. Our train of little followers filled the narrow street; one carried the autoharp, another a jacket, and another a parasol; our belongings were distributed to as many as possible. We sometimes regret having only three or four things for them to carry, when thirty or forty could not be too many. At last we were off, and so indeed were the children, for a long distance they ran along by the side of the carriage, about a dozen of them running until they could keep up with us no longer.

On Sunday mornings I love going around among the little children, singing and speaking to them. God is being honored in the lives of many of them. One little five-year-old girl, who sleeps at night with her father and who is his special pet, rises early every morning to pray at his bedside. One morning he said to her: "What is this you are doing, saying 'Jesus, Jesus, Jesus'; it disturbs me." "Why, father," she said, "does such a little thing disturb you? I'm only praying to Jesus." He smiled and let her have her way.

NEW FAMINE GIRLS.

By LILLIAN E. DIETRICH.

A CLASS of our new famine girls in Cawnpore is taught by Pyari, one of our older orphans, who is gentle, quiet, and dignified, and the children love and obey her. She takes a great interest in her work, and I have seen her more than once, when the hour was too short to teach all she wanted, take the children back to their places after the closing exercises of school and continue the lesson. Both teacher and pupils were quite happy and contented to devote the extra time to study.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from May 1 to May 31, 1902.

MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas. ; W. Miss. Soc., Emanuel Ch., Mrs. F. C. Lowell, Treas.,	\$105 00
Miss G. Lowell, freight fund,	2 25
Mrs. A. H. Vaughan,	10 00
Y. P. S. C. E. (Athol), Mrs. Chas. Stevens, Treas., for Miss Todd's work, Allahabad,	30 00
Lowell.—Y. W. C. Ass'n, per Miss L. E. Bigelow : For child Punnia, 10.00; Bible Reader Zawari, 5.00; both in Cawnpore; for Champula, Alla- habad, 1.60. Total,	16 60
Springfield.—Mrs. A. S. McClean for medical work for children in M. W. Hospital, Shanghai,	10 00
Total,	\$173 85

RHODE ISLAND.

Providence.—Providence Br., Mrs. J. C. Stockbridge, Pres.; Grace Church, 49.00; Mrs. Lucius Lyon, 10.00; Mrs. Henry G. Russell, 10.00; Mrs. John L. Lincoln, 2.00; Mrs. Scott A. Smith, 1.00; Miss Sarah M. Farmer, 2.00; Mrs. Thomas Durfee, 3.00; Miss Sarah C. Durfee, 2.00; Mrs. Caleb Burrows, 1.00; Miss Susan Peckham, 1.00; Mrs. Wm. T. Barton, 1.00; Mrs. Frederick R. Chapman, 1.00; Mrs. A. F. Pierce, 1.00; Mrs. J. C. Stockbridge, 1.00. Total,	\$85 00
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NEW YORK.

Brooklyn.—"Pioneer Band," Mrs. J. K. Chicker- ing, Pres., for support of Elizabeth, M. A. M. School, Cawnpore, 20.00; freight fund, 3.00. Total,	\$23 00
Dr. R. W. Forbes, "Light Bearers' Band," Miss A. E. Wood, Treas.; Mrs. Peter McCartee, for Dr. Divie Bethune McCartee, Bed, M. W. Hos- pital, Shanghai, 25.00; Mrs. Jas. P. Wal- lace, 50.00; Mrs. E. S. Waterman (South- port, Conn.), 14.00; collections, 169.50; Friends, 8.50. To be divided as follows: To Cawnpore, support of child in orphanage, 20.00; evangelistic work, 54.00. To Calcutta, child in orphanage, 25.00; Bible Women, 100.00. To Yokohama, for girl in school, 40.00. Freight fund, 3.00. Total,	267 00
Corona.—"Leverich Mem'l Band," Mrs. M. Le Forte, Treas., toward support of Bible Women, Japan,	15 00
New York City.—Miss A. T. Van Santvoord, for Bible Reader, Japan, 60.00; child in China, 40.00. Total,	100 00
Mrs. C. S. Clarke, 50.00; a friend, 150.00, for salary of Miss E. Irvine,	200 00
Returned on letter of credit by Miss S. D. Doremus,	630 00
Mr. Anthony Dey, for Miss E. Irvine's use in printing hymns in Chinese,	25 00
Broome St. Tabernacle Sewing School, per Miss F. E. Smith, 12.10; De Witt Mem'l Sewing School, per Miss G. F. Gale, for support of child in Bridgman School, 20.00. Total,	32 10
Mrs. D. J. Reynolds, freight fund,	2 00
Mrs. Davies Coxe, two scholarships, Calcutta,	100 00
Mrs. D. J. Ely, for the support of child and Bible Reader in Japan,	100 00
Link subscriptions,	11 00
Stapleton.—Mrs. E. C. Bridgman,	20 00
Total,	\$1,539 10

NEW JERSEY.

Newark.—Mrs. P. H. Ballantine, freight fund,	\$5 00
Paterson.—Y. W. C. Ass'n, Miss Elizabeth Hyatt, for work, Allahabad,	5 00
Total,	\$10 00

PENNSYLVANIA.

Germantown.—W. and O. Band (see items below),	\$537 74
Kutztown.—Normal School, Mr. A. C. Rothermel,	10 84
Philadelphia.—Rev. J. Howard Smith, 25.00; Miss E. Howard Smith, 3.00; special for Jhansi.	28 00
Total,	28 00

Phila. Br., Mrs. Wm. Waterall, Treas., Miss M. M. Kirkpatrick, special thank offering, half for Calcutta Orphanage,	\$100 00
W. For. Miss. Soc., Ref. Epis. Ch., Miss M. V. Hammer, Treas.; Infant S.-S. Class, Emanuel Ch. (Newark, N. J.), Miss Sara Reece, Supt., for Elizabeth Gore, M. A. M. School, Caw- npore,	15 00
Scranton.—Grace Ch., Rev. Geo. L. Alrich, Pastor; Y. P. S. C. E., for Jane, Bible Reader, Caw- npore, 10.00; Mr. and Mrs. Hess, for their Bible Readers, Japan, 120.00. Total,	130 00
Shippensburg, S.-S.—Normal School, per Miss C. St. J. Fitch, for work, Jhansi,	6 00
Washington.—Seminary, per Miss Easton, for Ze- nana work, Allahabad,	30 00
Westchester.—Miss C. Shee, toward support of Si- tara, M. A. M. School,	3 00
Total,	\$860 58
Grand total,	\$2,668 53

ELIZABETH B. STONE, Ass't Treas.

SUBSCRIPTIONS TO MISSIONARY LINK FROM
MAY 1 TO MAY 31, 1902.

Mrs. W. H. Harris, 1.00; Mrs. P. H. Ballantine, 1.00; Mrs. H. Mudge, 1.50; Mrs. S. E. Merrill, .50; Providence Aux., 1.50; Miss C. Shee, .50; Mrs. H. M. Hoffman, 1.00; Morristown Aux., .50; Mrs. E. C. Bridgman, .50; Phila. Br., 2.00; Mrs. Patterson, for Calendars, 1.00. Total,	\$11 00
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HELEN LOUISE KINGSBURY, Treas.

WILLING AND OBEДИENT BAND.

REV. D. M. STEARNS, Germantown, Philadelphia, Pa.

To Calcutta : Ch. of At. Wednesday Evening, for Lucy Perry,	\$25 74
Miss York, Pa., for worker,	25 00
Total,	\$50 74
To Allahabad : Prayer Circle, Washington, D. C., for Rosie,	15 00
To Cawnpore : Mrs. D. A. Babcock, for Lydia,	\$10 00
Mrs. J. H. Moore, for Myra,	5 00
Mrs. Franklin's son, for Mana,	5 00
Mrs. Wm. E. Clark, for Martha,	30 00
Mr. W. G. Parke, for Miss Dietrich,	200 00
Total,	\$250 00
Freight on box to India,	5 00
To China : A young man's tithes, for Mrs. Tsaung,	\$5 00
Mrs. A. G. Patton, for Sung-ah-Men,	5 00
Total,	\$10 00
To Japan : Mrs. B. D. Brown, for Shiga Muna,	\$30 00
Rev. C. H. Mytinger, for Nakamura-Yasu,	10 00
Scranton Willing Three, for Yamada Kaora, For His Pleasure, for Hasoya Natsu,	5 00
Grace Gospel Ch., Brooklyn, for Yashida Machi, Mrs. A. G. Patton, for Miyamats Tane,	15 00
God Freely Justifies, for Kida Toyo,	10 00
Unto Him (Germantown), for Harada Shobi, A. B. C. F. H., for Yamamoto Some,	10 00
To Please the Father, for Ozriki Kige, Willing Hearts (Newark), for Hetotsnyauaga Kiku,	6 00
John Scott, for Shiba Nobu,	30 00
Edward E. Bratton, for Tanaka Misao,	15 00
Mrs. C. V. Coles, for Kawaguchi Rika,	10 00
A. M. H., for Yamanaka Yasu,	5 00
Mrs. McMurray and Bisel, for Sai Ri Yachyo,	5 00
Total,	\$207 00
Grand total,	\$537 74

RECEIPTS OF THE PHILADELPHIA BRANCH,
MAY, 1902.

Through Mrs. A. F. Lex; Miss M. M. Kirkpatrick, special thank-offering, half to Calcutta Orphanage,	\$200 00
Through Theo. H. Morris, Warden; Jno. Bohlen Trust Fund, Holy Trinity P. E. Church,	400 00
Through Treas.; Miss Simons,	1 00
Through Mrs. S. L. Robertson; Mr. Wm. B. Ridgley, 3.00; Mrs. W. A. Hopkins (including <i>Link</i>), 3.00; Miss Newton (including <i>Link</i>), 1.00. Total,	7 00
Through Mrs. Shoemaker; Mrs. Jas. N. Mohr, 1.50; Miss Young, .50. Total,	2 00
From Mrs. W. W. Farr, 50.00; Mrs. W. W. Farr, for boxes, 10.00. Total,	60 00
Total,	\$670 00
MARY L. WATERALL, Treas.	

CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—*General Direction.*

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired. *Cawnpore.*—Few dolls are used. Two or three large ones with hair desired, for prizes.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of drawing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, Spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one half yards of unbleached cloth for *chuddahs* for all the mission. Quinine in powder is most useful.

Calcutta.—Besides dolls and prizes similar to those needed in Cawnpore, 1000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

Allahabad.—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

General use—

Kurtas—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*Basted*, is needed to teach sewing to the younger scholars.

Aprons—Long sleeved, of calico or gingham.

Dresses—Simple pattern, *no ruffles or trimming*; long in the skirt, that they may suit children of rapid growth.

China.—*No wristlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow-cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children.

Japan.—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. *No scrap-books.*

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

If gifts are sent to missionaries, fine damask towels, table-cloths and napkins, or hemstitched handkerchiefs with very narrow borders, are acceptable.

TAKE NOTICE.

OCCASIONALLY complaints come to us that contributions are not correctly printed. Directions are always followed as given in letters enclosing checks. Our friends would aid us greatly by naming the object, the contributors (either individuals or Mission Bands), and the exact locality. Often the Treasurer resides in a different place from an Auxiliary, and, accepting her address, mistakes may unintentionally be made.

In this connection we would ask our subscribers to THE MISSIONARY LINK to notify us of all failures in receiving the magazine, that the mistake may be promptly rectified.

We often receive no direct information of the death of our subscribers, and would request that surviving relatives will kindly notify us of this loss.

Life members are entitled to THE MISSIONARY LINK, and will receive it by sending an annual request for the same. Changes of address should be promptly sent to "THE MISSIONARY LINK," 67 Bible House, New York.

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 "In Memoriam"—A Sister.
 Eleanor S. Howard-Smith Memorial—Friends.
 Charles M. Taintor Memorial—A Friend.

ADDRESSES OF MISSIONARIES.

Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140 Dharamtala Street, and Orphanage, 39 Elliott Road.

ALLAHABAD: 3 South Road.

CAWNPORE: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital.

China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital.

Other missionaries, Bridgman Memorial School, West Gate.

Japan:

YOKOHAMA: 212 Bluff.

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